

A HEALING  
MOTION

From abroad to the  
PARLIAMENT

OF THE  
Common-wealth

OF  
ENGLAND,  
SCOTLAND,  
AND  
IRELAND, &c.

*An. Doming ~*

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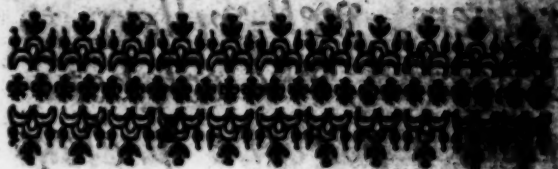
IN GLAND

2007-11-10

AND

RELIANCE

Al. Domini

W. 1013  
  
The Letter sent to the  
Publisher of the fol-  
lowing discourse

Sir,

**Y**Our noted affection  
to serve the publick  
and to do all good offices  
to strangers, give me this  
freedome in an unknown  
habit to apply my selfe  
unto you, to present you  
with the sense of For-  
rainers.

7-

## A Letter.

rainers, well-willers to  
England, who look hope-  
fully upon the present  
Parliament.

You need not know  
who has sent it; it is not  
at all materiall, nor use-  
full to be known: Believe  
it as a great truth, that  
the thing expressed here  
is the hearty desire of  
true Protestants abroad:  
and as such let it be  
made publick.

You may own this way  
of

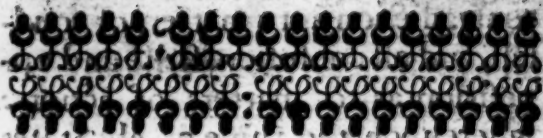


## A Letter.

of receiving it; but are  
intreated earnestly to sa-  
tisfie no mans curiosity in  
telling any of your owne  
conjectures. Whence it is  
sent, it is enough that it  
comes from abroad; and  
that no living soule of  
the English Nation,  
either in or out of Eng-  
land; was ever acquaint-  
ed with the writing or  
sending of it to you. And  
let this suffice to free it  
from suspition of a sup-  
posititious

**A Letter.**

posititious work : behold  
the Lord is a witnesse  
that I speak the Truth.  
This Motion is wholly  
from abroad ; from none  
in England, and was  
never thought on by any  
there. As for matter  
of partiality, it will free  
it self to all that are in-  
genious ; others ought  
not to be regarded: And  
if you think good you  
may



## *A Healing Motion.*

*From abroad to the Parliament of the  
Common-wealth of England, Scot-  
land and Ireland, &c.*

**T**Here be Two Passions in the corrupt nature of man, which are most destructive to all humane Societies: the one is from the Spirit of Envy, or evill designing; the other is from the Spirit of Jealousie, or evill surmising: The last can see nothing but evill in others, the first begets a hatred against others for the good that is seen in them. They proceed both from the sight of self-love and pride, and begets in those that are led by them,

all manner of distance, division and contradiction as to matters of counsell, and all confusion, strife and opposition as to matters of action: whereupon the ruine of all States must needs follow; when in the Members thereof these passions become so predominant, that men are not able to entertain any Christian or civill inclinations to mutual confidence and charity, without which no common Interest can be maintained. And although no humane passions in natural men are so incurable as these, because they are most deeply rooted in the corruption of nature; yet in two sorts of men, they may be rectified and subdued: namely in such who are not altogether void of the life of true Christianity in respect of God; and in such who making use of their Reason pretend to ingenuity and common honesty in reference to men: We say in such men, who are upright in heart

heart towards God, in the kingdom of his Son, and towards mankind in the State wherein they live; these Passions will not be prevalent, against the bonds of spiritual and natural duties, which Christians and Country-men owe to each other.

Now because it is conceived that at this time, nothing can disturbe in humane appearance the welfare of *England* if these distempers arise not, between the Members of this Parliament and the Governours of the State; therefore it is come into the heart of some who live abroad, persons disingaged from all particular relations to any party formed in the Nations, but well willers to the whole Body thereof; to represent without prejudice in a Christian way of love and sollicitousnesse, that which they conceive may prevent or cure in men of ingenuity, and of a publick spirit the forenamed distempers, if any (which we

bolles B 2 hope

hope not) should, by weaknes or design, be set a working: lest unhappily at such a juncture, the corruption which is natural to all men, turn any of their generous hearts from the aim; and their feet from the way of their chief duty, which is to be helpfull to the State, and faithfully usefull one to an other in their station, that they may with heart and hand concur together, *to advance the glory of God in their Generation, and the welfare of the Nation which hath put its Interests into their hands*: For these are the two main ends of their calling unto the high imployment, whereunto by God and man they are admitted; because in the last of these the private safety and happinesse of every one is wraped up; and unto the first all other Interests are subordinate. And although Forraigners can take no cognisance of the choise of persons to the places whereunto they are called,

called, yet because they are not a little concerned in their performing or not performing of the duties, by which the forenamed ends of their calling are attainable, chiefly at this seasonable time when the Commonwealth is acting abroad, and deliberating at home : Therefore they may lawfully and without offence endeavour to suggest what they know to be conducive for the attainment of the main Aims forementioned ; because such as have a common concernment and may be losers or gainers together, ought to minde each other of the means and wayes by which their Interest may be advanced. Now it is out of all doubt that much of the temporall welfare of all Forraign Protestants is involved in the good settlement, well-being and prosperity of *England*, to carry on the common cause, which by a speciall providence at this time it hath embraced, to make



aments for the former failing in this kind, over which all Protestants had cause to complain and the honest godly souls at home lamented.

It shall then be supposed in this Discourse not only that the Choice is lawfull, but also that the persons chosen are qualified with the endowments requisite for their places, that is, with a true sense of Christianity, and with the right use of humane reason in humane affaires. To such then this plain motion is made by those who abroad wish well to England.

*That seeing their hand is now at the plough, they would not look backward but forward : That is, That they would settle their hearts to settle the State, in a way of carrying on the common Interest of Gods People both within and without the Nation ; and that they would not intangle themselves in the disputes of times past, and things past remedying*



dy, which can produce nothing but discontent and distraction between themselves at home, with discredit and disadvantage to the Nation abroad. And to open this matter a little further; even to the meanest of all mens capacities, though never so much prepossessed with the thoughts of partiality, we shall say that the main Interest of all Gods people every where is twofold. First That in their dayes they may see the manifestation of Gods glory, advanced amongst themselves to be derived to their posterity. Secondly, That their own temporal well being may be settled in a durable course, which in humane reason will not be subject to sudden alterations. And to carry on those designs, as the care and faithfulnessse of those that are intrusted with a Parliamentary Power ought in the fear of God to be engaged, so to help forward the performance of the work it self  
in

in our dayes; let it be free for For-  
 eigners to represent their thoughts  
 concerning the means, without  
 which these designs cannot possibly  
 and by which they may infallibly  
 be carried on to some perfection.  
 And to this end; the nature of the  
 main thing aymed at, namely, the  
 glory of our God being made  
 known, the means by which it may  
 be advanced, and in order thereun-  
 to the way to settle the Common  
 welfare of the State will evidently  
 appear.

The glory of God then is chiefly  
 made known and manifest in the  
 fruits of his goodnes to his people,  
 where is to be discerned who Gods  
 people are, and what the fruits of  
 his goodnesse are unto them. The  
 People of God are they that know  
 his name in Christ, that own it and  
 will be called by it; that worship  
 him in spirit and truth; according  
 to his revealed Word and Will by  
 Christ

Christ, and that through Christ alone make him their refuge.

The fruits of his goodnesse to this his people are these.

1. That having revealed himself unto them, and called them effectually to himself out of this evill world, they are set unchangably under the Banner of his love in the new Covenant, and his Spirit, Word and Ordinances dwell with them.

2. That by this Spirit, Word and Ordinances, they are enabled and directed to serve him all the dayes of their life in righteousness and holnesse, being freed from the power and fear of all their enemies.

3. And that they have a sure hope to possesse a Kingdome that can not be shaken, when the things that are shaken shall be removed. At in the enjoyment of these blessings Gods people is made happye so in the appearance thereof upon them

them his glory is made manifest unto the world: He then that will in his place advance the manifestation of this glory, ought to further according to his abilitie Gods people to stand under the enjoyment of these blessings.

Now if it be asked by what means and how can the manifestation of this Glory be advanced by Men? To this it may be Answered, That no man can advance it otherwise then by setting himself to become a receptacle thereof; and by conveying in his place the evidence thereof unto others. From whence it will follow, that if the Members of this Parliament, are men who have indeed set themselves to be receptacles of these fruits of Gods goodness: if they know the true advantage & how to make right use of their places for God; and if they really will lay to heart how they ought to convey the manifestation of his goodness,

ness to their own Nation, and the men of this Generation; then we may infer that this Design will certainly prosper in their hand, and be carried on by them in their present station: but if any void of these thoughts, be enclined to envy and jealousie against his neighbours for private occasions, or against those who have managed the publique affairs of State, if he thinks of quarrelling with them, and how to ravell into their matters odiously, making use of his place to carry on some designe against them: let him look to his own heart in the fear of God, let him judge that a heart in that frame is no receptacle of the goodnesse of God; and consequently is not upright towards the main aym of a Parliamentary Station and calling: whence will follow, that he who is possessed therewith and led therewith, can never approve himself in the Trust  
com-

committed unto him, either honest towards God and his people, or faithfull to the State.

Now if such a one (being conscious to himselfe that he is judged by these words, which discover the error of his way) shall desire to make streighter paths for his feet, least that which is lame in his poore and narrow soul be turned out of the way; let him not flight the plain suggestions which here are to be made, but seriously with a single Christian eye reflect *First upon himselfe, Secondly upon the people of God, and Thirdly upon the present state of the Common-wealth of England.*

Reflecting upon himselfe let him be jealous over his own soul; and seek to discern the frame of that Spirit by which he was ledd, that he may know with what Christian Inclinations towards God and men he stands in his place; for if he cannot judge himself how shall he be able

(as a parliament member ought) to judge and rectifie others? If he cannot take the beam out of his owne eye, how shall he take the mote out of his Neighbours? If then he is willing to go out of himselfe, and to lay himselfe aside, that he may be capable to serve others through love, if he shall be desirous to receive all to the glory of God as Christ hath received us; and in like manner to be received by all: If in this way of receiving and being received, he hath gotten his minde composed to mannage the publique concerns of Christianity without murmuring and disputing, without wrathfull mallice and strife; being enabled in meeknesse to receive and to hold forth to all the light which he hath received: If he hath been taught in bearing with dissenters to discern their principles, to make a difference between those that keep the foundation and those that over-  
turn

turne it; to deal patiently with all that they may recover themselves out of the snares of the devill: and if he hath studied the wayes of Peace, of Truth, of Righteousnesse, to be found not only blamelesse and harmlesse towards all men, as he would have all men to be found towards himselfe; but also to hold forth the word of life, and to shine as a light in that life before men. If (we say reflecting upon himselfe) he discern without flattery, in his own spirit, this frame wrought by grace, or a sincere desire and breaking forth of endeavours to have it wrought: he may entertain hopes to become through mercy serviceable and usefull in his place for the advancement of Gods glory amongst his people. But if to these thoughts and desires his spirit is an utter stranger, if with these motions and endeavours, he hath not at all been hitherto acquainted; let him  
 judge



judge himself in the presence of the Lord before he be judged and condemned : let him not play the hypocrite to meddle with holy things, and take the name of our God in vain, whiles his heart is far from him : *For the Lord will not hold him guilty who taketh his name in vaine.* Let him not presume above his line, nor meddle with that whereunto he is not called nor set apart : for no man can be a Vessell of Honour in the hand of the Lord, for the house of his glory to serve therein, whom he hath not endowed with these Principles and inclinations, by which the way of true Christianity is held forth amongst the generation of his children to the rest of the world.

Reflecting therefore in the second place upon the People of God, he ought to discern the duty which by his place with his best abilities he oweth unto them : namely, that he

he is appointed to bear them as they are the vessels of the Lord; even all the vessels of great and small quantitie, *from the Vessels of cups, to* *a. 22. 24. all the vessels of flagons.* The cups are the younger sort, the flagons the elder: The Schools for the younger, and the Churches for the elder are to be borne up; and the breaches of many generations therein to be repaired; and that is to be done by so much Publique Authority as God hath given to *nursing Fathers*, and with so much care and influence, as becometh Elders and Leaders in a way sutable to the Gospel, and to *the day of Christs power.* He that cares not for these Concernments of Gods people, to advance in his station the evidencing of Gods goodnesse, unto the seed plots of the Nation, as well as to the plants of full growth, but would have all ingrossed to some one party with the exclusion of others; cannot be said

said to serve the generation of his children, and consequently is not found faithfull to the publique trust committed unto him; for if he will be counted a Shepherd or leader of the flock, he ought according to the nature, and in the capacity of his place, to carry the Lambs in his bosom, and lead tenderly those that are with young; to oversee the husbandry of mens souls, and to seek the peace and prosperity of Jerusalem; that the beauty of holiness by the goodnesse of the Lord, may rest manifestly upon his people, that all wicked doers may be cut off from the Citty of the Lord, in that way which the Lord himselfe hath appointed, and taught the Judges of his people as at the first, and the Councillors as at the beginning. For the way of the Lord is plain as well in the streets of naturall reason, as in the path of Christianity, and they that will see may see the means to be made use of, and

find a Directory for the application of the same without difficulty.

First, they will see that the word revealed in the Law and Testimony, ought not to be concealed from Gods people: That the Ordinances ought to be countenanced and upheld: that the faithfull Teachers ought not to be *removed into a corner* and thrust away from the faithfull of the Land, either by subtilty or violence: That the Office of the Ministry should not be made contemptible, and become an object of strife and contradiction: That fit men endowed with Ruling and Prophe-ricall abilities, should be set a part to dwell before the Lord, and attending the charge of his house without distraction, they should be *counted worthy of double honour*, they should not want sufficient food nor durable cloathing, nor the respect due unto their faithfullnesse in their places.

Secondly, they will see further that

that the liberty of the Saints should also be maintained: That none should be suffered to assert or attempt to have dominion over the faith of Gods children; nor to put a yoke or snare upon their consciences: yet that this liberty should not be suffered on the other hand to run out into licentiousnesse by the dissolution of all rules; or the neglect of the orderly wayes of mutuall edification, under a pretence, that Christ is the sole Lord and Ruler in and over the conscience, and that in the latter dayes all shall be taught of God; for although Christ doth by his power rule the whole world, yet he rules his Saints within his Church, and hath never exempted their conscience from the rules of his word and spirit, nor promised to teach any without these as held forth in his Church; nor purchased a priviledge to any, nor to stand under the direction of his revealed will in the  
 their

Law and Testimony given to his Church; nor limited the power of his vicegerents over the society of men so, that it should be unlawfull for them to see the rules observed, which he hath given to mankind, and to the assemblies of his Saints (which they are commanded to protect) where by the glory of his goodnesse unto them is made manifest.

Thirdly, they will see also that not onely in civill Administrations, but in the Assemblies of the Saints God hath appointed distinct callings: That these are regulated by him, because he is *the God of peace and good order*, and not of disorder and confusion: That the limits of these callings should be discerned and observed, and that men who in humane affaires have no rule over their own spirit, and yet take upon them to rule all Spiritual matters, onely by the unruly motions of  
their

their private fancies; should not be hearkened unto, but be brought to know their bounds in speaking and acting, and consequently that women should be made obedient to the Apostles Law, which is, *that they should keep silence in the Church*, knowing that it is a shame for them to speak in the congregation, or to take upon them *to teach and to usurp Authority over men.* I Cor. 14: 34, 35. 1 Tim. 2, 12.

Fourthly, they will furthermore see, that the Saints ought to be induced and walk in love; to owe one another in that *whereunto they are come*, to agree in the clear rules of mutual edification and removing offences, which dishonour the Gospel: To *bear one anothers burdens*, and to make manifest their agreement and brotherly union in the way of Truth and Peace, till God bringing them unto a compleat growth in Christ, and their *moderation being made known to all men*, they

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may

*may attain unto the measure of the stature of the fullnesse of Christ, and be no more carried up and downe as Children with every wind of doctrine.*

By the use of these means and the discreet setting of them a foot, the reproach which hath been cast upon England by their adversaries with much industry and artifice, shall be taken off from the face of the people of God, in the course of their visible observing of Ordinances; and the obloquie of the ignorant, which by this occasion hath been raised against all the Reformed Churches abroad shall be silenced, and then the communion of Saints with Forrain Churches may be set a foot and hopefully continued till the prayer of Christ be fulfilled; wherein he desired that all who shall beleieve in his name by the word of his Apostles, may be one as the Father is in him, and he is in the Father, that they also may be one in them, to the end that the

world



*world may beleewe, that the Father* Job. 3. 16  
*hath sent his only begotten Son into*  
*the world, that whosoever believeth*  
*in him, may not perish, but have*  
*life everlasting.* For this is the great  
 testimony of the love of God and of  
 his goodnesse towards his people;  
 and this is that which is to be made  
 manifest unto the world, and who-  
 soever in his place of trust in *Eng-*  
*land* or else where, hath no sincere  
 aim to glorify God in the manifesta-  
 tion of this truth, whereunto all the  
 forenamed duties by the Spirit and  
 Word are made subordinate, in hol-  
 ding it forth unto the world by his  
 people; he cannot approve his con-  
 science to be upright towards God  
 for the concernments of his Saints  
 and the truth of Christianity, nor  
 faithfull to the Commonwealth  
 whereof he is a member, because it  
 is knowne that no Commonwealth  
 of this world shall henceforth sub-  
 sist long or finally prosper, but in  
 order

order to the Kingdome of Jesus Christ; as grounded upon this, and upheld by this way of settlement, *Isa. 6c. 11, 12.*

Therefore in the third place, if he will reflect upon the present state of the Commonwealth of *England*, and doth know that Christ by his kingdome doth uphold *the pillars of the Earth, till he shall inherit all Nations*; and that the Commonwealths of the world have a being only till his Elect be gathered out of them: and that in *seeking the kingdom of God first and his righteousness*, to be settled in a Commonwealth, all other welfare will be added unto it: If these Maximes are known and presupposed, then the temporal concernments of a State may and ought to be laid to heart in the next place; and therein the duty of a faithfull Patriot and good Commonwealths man seriously considered: whereby every  
one

one who is not void of all reason and honesty, will be taught in such a juncture of time, to lay aside in his publick place, all private interests and grudges, and look to the present common concernment wherewith the Parliament is intrusted in respect of men: Which we conceive is briefly this.

*To preserve the safety and to continue the peace of the Nation at home.*

*To procure the prosperity, and to maintain the Credit thereof abroad.*

Therefore his faithfulness will be to imploy his abilities, industry, and authority, to make use of the means and wayes, which God and Nature hath fitted, and put in his hand, to further these purposes; of which means our thoughts, we hope may be offered here; and as they are without partiality; so they will be received without prejudice, by all that are intelligent.

To preserve then the safety, it is  
absolute

absolutely necessary, that some apparent and allowed form of Government be settled therein: because the experience of all ages agreeable to sound reason doth shew that nothing doth ruine a people so suddenly, and so absolutly as Anarchy, which is a state wherein no Government being visible, it is free for every one to do by himselfe in private, and towards others in publick, whatsoever his own fantasie or his unruly passion doth suggest unto him: which needs must fall out when there is no common Rule to walk by, nor any due respect had to any superiour. Now how farre the Government settled in a great multitude of men (whose humours and capacities, being by nature, education, and custome, many wayes different, and in some things opposite; yet have all alike an equall hand in the Government of a Nation) doth naturally tend to a perpetual

petuall unsettlement of all rule in a Commonwealth, and consequently to an unlimited permission, for every leader of a party to get power and thereby to oppose and disturb the way of such as dissent from him, or for every member of a party to do for himself what ever seemeth good in his own eyes (we say) how far a Government so constituted in the hands of such a multitude, doth naturally tend to a perpetuall unsettlement of all bonds of humane, spirituall, civill and naturall societies, we shall not set ourselves to lay open; it may be seen daily abroad in all meerly popular Governments, nor will it be needfull, nor is it expedient in this discourse for proof hereof, to make any observation upon the changes lately fallen out in *England*, by reason of such a way of Government; but it will suffice to take notice, that no Forreigners ever could perceive any

any ground of safety or settlement in that Commonwealth, till it happened that the Assembly which in the year 1653 was called, and acted as a Parliament, perceiving its own insufficiency (by reason of its divisions within it self) to settle matters in a right frame; did resigne the power of Governing into the hands of a few, over whom a Head was set which hath since given sufficient proof to the world, both of his faithfulness to his Nation, and of his Abilities to Govern, with Diligence, Courage, Foresight, & Moderation; and it is believed abroad, that as long as he shall continue in the fear of God, and not be lifted up in his heart, his course will not be interrupted; and as long as this course which by him and his Counsell is taken shall continue without interruption, that the State will be more and more settled in a flourishing condition, and not only remain safe  
 within

within it self, but become daily more and more formidable to all that are enemies unto it.

Upon which consideration, as all Forraigners, who wish well to *England* (for the Interest which in the Common Cause of Protestants, by this Mans conduct it hath begun to embrace) do stand amazed at the wonderfull hand of God in raising him, beyond all mens thoughts, and in keeping him against so many desperate plots: so they hope that the *faithfull in the land*, and the Patriots of the Commonwealth in their supream Assembly, will no lesse be sensible than Forraigners are of this strange Providence; and in this their Meeting set their hearts to concur with it and carry it on: not only by a confirmation of the Authority (with the limitations already agreed upon) but by an addition of that respect thereunto, which will make it more considerable, and

unquestionably receivable (according to the Fundamental Statute laws of the Nation) by all as well at home as abroad. For by such a settlement of the Government, the safety of the State will be in all humane appearance henceforth secured from all dangerous commotions and conspiracies, which otherwise will never be wanting so long as the Pretenders to an absolute government, have power or can conspire with the enemies of the State, to disturb the quiet thereof, and repossesse themselves of their pretensions. Thus then the safety of the Nation may be secured at this time from many dangerous plots; namely, by this addition of Authority to the Government; and consequently by this means, the Peace thereof at home, will also be continued and confirmed; because the quietness of a State depends upon the Authority of the ruling Power, which cannot



not rest long settled in the hands of a Multitude, chiefly when there is a necessity of managing a War abroad, whereunto the united strength and Counsel of a Nation must concur, to make it successfull. And how far the government of strength and Counsel can be managed by a multitude successfullly to continue, is not easily conceivable in notion, far lesse approved by experience. *Solomon* hath indeed said, *That in the multitude of Counsellours is safety*, because a multitude can suggest all manner of difficulties and dangers to be avoided, and expedients to be followed, whereof the choice may be made by a few: but we believe not that ever any wise man said, that the power of Governing in a multitude was safe, or could be well settled: Therefore a multitude may be heard in the way of consultation, but the result of the deliberation, and the Power to govern,

vern, the execution must be intrusted to a few, chiefly when the State is in a war abroad, and the peace thereof at home is doubtfull.

But concerning the continuance of peace and quietnesse within doors, the chief meanes thereof is not so much the settlement of the Governing power in a few, as the unity of those who mannage the publick counsels in their aimes of administring Justice to all without partiality, and of permitting a due liberty to all who refuse not to be Governed by lawes, and are not turbulent nor under the blame of any accusation, for Justice is the fountaine, and liberty well ordered, is like unto the Channell wherein Peace, and quietnesse followes in the hearts and assemblies of men: the counsells then which we entertaine without partiality, to settle Justice with freedome to all, being unanimously persecuted by the foundation

dation of Peace in a Nation. Now the great Councell of a great Nation convoked for extraordinary occasions cannot be constituted of a few; and although in an Assembly of many Counsellors, when men come together as men, that is to speak their own sense, there must needs be a great variety of opinions especially in circumstantial matters, concerning the manner how to carry on a business; yet if their meaning be honest towards one and the same aime, they will find a way jointly to concur to some conclusion in the main, leaving the circumstantial manner of doing that which shall be judged fit to be done, unto the prudence of those who are intrusted with the administration of the Government.

And although all division of societies into parties, whereby some men joyn to drive on some special designe as distinct from others, doth

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proceed originally from selfwil and  
 some predominant lust; yet parties  
 are not formed in great or small  
 Assemblies, otherwise then by the  
 breaking forth of strife and contra-  
 diction, when in consultations  
 about common concernments diffe-  
 rent opinions are held forth and de-  
 signs formed; or when in the same  
 design different wayes are set a foot  
 to proceed therein. This rock then  
 is to be ayoided, for the Unity is  
 commonly split thereupon: and to  
 avoid it we conceive, there are but  
 two wayes; the one relates to the  
 Persons who are imployed to give  
 Counsell, the other relates to the  
 Manner of consulting which may be  
 set a foot. As to the Persons, they  
 ought freely and conscionably pre-  
 pare and set their hearts to abjure  
 all purposes and thoughts of fram-  
 ing or following a party, for any  
 particular designe, by cleaving only  
 to the common aime of publique  
 safety,

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subordinate one to another; then the means on all hands offered being laid together by way of comparison, such as in substance agree most, and have least difficulty, may be taken up and made use of by those who are intrusted with the execution of the worke.

Thus in the multitude of counsells will be safety, when all opinions are heard, when the partiality of designs, the passion of debates, and the trifling in proposals is avoided, and the real advices so farr as an agreement is found in them, are put together, to make up one determination, nor ought any to be so selfe conceited of his own judgment, as to disallow the consent which will be found in many, although his owne opinion is not followed.

How farr this way of consulting may be set a foot in a Parliament, we know not, we leave it to the prudent consideration of those who

without partiality minde the publick good rather then a private design. But it is knowne that elsewhere in great counsels, this way is practised, & that it is practicable amongst ingenuous men is out of all doubt.

There is one difficulty more by which the mindes of men are sometimes devided and resolutions stopped, it relates to the Publique Burdens whereof a Common-wealth stands in need, chiefly in times of warre; namely how to raise sufficient contributions to maintain the necessary charges thereof. Here the naturall right and freedom of a people to dispose of their own substance, comes in competition with the necessity of a State: Where then is to be considered; how farre every one is bound to suspend, or give up his private right in his possessions towards the preservation of the Publique welfare. Now we finde that in most Nations



tions of Europe this freedome is utterly lost; the Subjects being made slaves to the will of their Rulers, not only in warre but in times of peace: But in *England* the people by their Representatives in Parliament tax themselves: Their wisdom and generosity being made acquainted with the dangers whereinto the Nation is brought by the attempts of Adversaries, doth induce them, freely to part with some, to preserve all; and rather to give up all to be managed for a lawfull defence, then to loose all for want of courage and resolution. In this case then a cleer Demonstration of the Necessity arising from without, when all Neighbours are in Arms; when no common ordinary charges can secure the State, and when the providing for publick safety can suffer no delay, will sway the Resolutions of reasonable men to provide for themselves and their posterity: and

how far at this time the War with *Spain*, and the uncertain friendship of other neighbours, may bring such a necessity upon the state, we need not to mention; it is no doubt better knowne to those that mannage the publick in *England*; and can be better insinuated to the members of the Parliament then we are able to suggest. But herein certainly is the faithfulness of a good Patriot seen towards his native Country, that he will do his utmost endeavours to unite all honest hearts in Counsels and affections, and all the strength that may be had at home, when imminent dangers are abroad; not suffering private discontents to grow up to the disturbance of the publick at any time: but least of all then, when by their increase all may be hazarded; or the successe of necessary undertakings interrupted: which gives us some cause to wonder at the Motion which is made in a little discourse

discourse, called *The Healing Question*, propounded & resolved, &c. and said to be made by a man of parts ; Wherein we perceive a new design, as it were made in the ayre, and which in substance is onely this :

*That a party which is said to have stood up for an Universal Liberty both in their civill and religious courses, being now divided within themselves, by the emergencies of the way wherein they were ; should be united again, and endeavour to meet in a military posture, to frame a new constitution of Government unto themselves, and impose it upon the Nation ; without any other principle or rule of Righteousnes presupposed or agreed upon amongst themselves, for future safety and Peace ; then their own growing light.*

Which to us seems so wilde and uncertain a foundation of Government , and of consultation in State affairs, that it is to be admired any rational man should ever imagine  
that

that any settlement can be procured thereby, either to a people divided into parties, such as now are in great *Brittaine*, or to any one party divided from it self, whiles each subdivision, according to its growing light wrestles for the mastery with the other. For in the whole discours there's no common ground of unity offered, nor any rule or character of true light suggested, whereby their aims should be fixed, or their Counsels and actions directed to a publick good; but the meer notion of a popular liberty which hath no bounds. If it be said that the principle and rule of self abasement and self denial before God is proposed as the onely means of their agreement, by which God will appear amongst them. We Answer, that if this rule be truly followed, men will indeed be kept from presuming above their line. But first, how can any assurance be had, that a considerable

rable part of three Nations coming  
 all of them voluntarily (that is acci-  
 dentally) together, will truly intend  
 to deny themselves? Who shall dis-  
 cern this frame of spirit in them?  
 Who shall separate the vile from the  
 precious, if false brethren privily  
 come in to betray and divide their  
 thoughts? and if it is not imagina-  
 ble, that either they all, or the grea-  
 test part of them, will be such as  
 deny themselves truly; or that those  
 who are truly such can be discerned:  
 then they are not like to agree, but a  
 new breach will fall out amongst  
 them, and all will be again in confu-  
 sion. But secondly, supposing this  
 to be possible, that men comming  
 together to settle a Sovereignty in  
 themselves, and that in a military  
 posture (as is supposed should be  
 done) can whiles they intend this,  
 intend also at the same time to deny  
 themselves in the use of their Sove-  
 raignty and Power (we say) suppo-  
 sing

sing this to be possible, which seems  
 neverthelesse to imply a contradi-  
 ction of intentions; the question  
 then will be; What can they by  
 way of Counsel settle, or put to exe-  
 cution in humane affairs? How shall  
 they practise their self deniall? shall  
 every one who pretends to a grow-  
 ing light, be obliged not to use it? or  
 in his soverraign capacity not in-  
 tend to bring others under the rule  
 of it? for if he presumes to do this,  
 how shal he be said to deny himself?  
 and if he doth it not, where is the  
 soveraignty, and how shall ever any  
 thing be settled in the way of Go-  
 vernment? Thirdly, Suppose a ge-  
 neral Council of honest well mean-  
 ing men come together as is sug-  
 gested, who all walk by the princi-  
 ple of their growing light; and have  
 none other comon rule but the aim  
 of Liberty; can it be supposed that  
 they will all have the same measure  
 of light in their understanding, and  
 latitude

latitude of liberty in their will? No certainly & if so how shal they agree? Can it be conceived that every one wil deny his own light or his aim of liberty, to submit it to the will of an other? If so, why will they not acquiesse in the will of those that governe? If not so, what possibility will there be of any agreement, except there be some common rule by which they may agree and be united in Counsels? Certainly it is not likely, chiefly if what we hear be true; namely that it is found by experience, that the men who pretend to talke most of their light (they are called Quakers) are so drunck with their owne Imaginations, that least of all men they deny themselves in any thing. Nor indeed can they do it if their liberty be only this, to admit of none other Rule in humane and divine affairs, but their owne light necessarily to follow it, as it doth grow up  

on

on them : And what confusion this will beget to unsettle all Humane Societies, and what division in Consultations, we need not to mention: nay indeed with such there can be no use of any consultation, where none is free to follow any reasoning with others, and is bound up only to his owne growing light which he counts infallible; and which all rati-  
 onall men will count a kinde of frensie. Therefore from the suggestion and by the principle offered in the *Healing Question*, there cannot possibly any Healing be, or ground of safety and peace be laid unto a wavering State. And truly the Question as it is there propounded and resolved, (if we may speak our sense of it) tends only to the unsettle-  
 ment of all that is now established; and to cast downe that which hath been built upon former stunts, by the more stayed and sounder part of the Nation; which hitherto hath  
 with



with good successe preserved the whole in peace and safety, by keeping the opposit parties at home from oppressing each other; and Foraigners from invading and destroying them all. Therefore we shall leave that notion of liberty, set forth and clothed with good language, as a destructive Notion to all peace and safety in the Nations, and fitted only to raise the spirit of a discontented party to move towards some change or other; although it cannot know either where to rest or what course it would shape to come to a settlement.

Thus having expressed our hearty wishes towards that which we conceive to be the fundamentall well-being of the State and Nation, we shall not need to extend our thoughts much further to speak of the Superstructures of Prosperity and Credit, how they may be built thereupon: For these will naturally

ly spring up as branches out of a fruitfull tree well rooted and well planted. The State being the Tree, the root thereof is the honesty of the heart of the Rulers towards God & their Nation, for to advance his glory & their welfare. The body or stem thereof, is the frame of Laws to settle the Government, in a way of Justice to preserve peace and enjoy freedome well ordered. The main Branches that grow up from hence are the Prosperity and Credit of a Nation; and although these two branches take their growth commonly together, so that the one is seldome without the other; yet in the Notions of their nature they are distinguished; and the means whereby each of them is maintained and procured, are neither immediately the same, nor so nearly linked together that they cannot be separated; otherwise all the wayes and meanes of outward prosperity  
 (suppose

(suppose the Spanish massacring of poore Indians contrary to faith given) to gain Riches and Power; would be counted honorable: But to speak briefly our sense of the nature and means of these two, we offer it thus: That Prosperity in our motion is nothing else but the flourishing condition of a people by the increase of Riches and Strength; and that Credit or Reputation is nothing else but the honorable esteem which others have of a people in respect of their Vertues, namely Piety, Justice, Truth, Faithfullnesse, Constancie, Courage, Wisdome and such like; whence it appears that although it falls out in the world; that a rich and strong people are commonly in esteem with their neighbours; and such as are in good esteem with all may grow in riches and strength; yet the proper and direct wayes and meanes of procuring true Credit and Reputation

tion are different from those which procure and uphold Riches and Strength.

The proper meanes to procure Riches is Industry applied to Husbandry and Trade; under the notion of Husbandry, we comprehend aswell that Industry which is above ground about the fruits of the earth; and all animate living creatures, which move upon it; as that which is under ground, about Minerals and Stones and such like. Under the notion of Trade we understand all industry used to purchase, to prepare, to transport and to put off commodities by Land or by Sea; to which we refer all manner of Manufactures, which beget all trade; and the Art of Navigation which foments all Trade, and is fomented by the industry of Fishing. All these Advantages *England* has to enrich it self withall; as much if not more then any one nation whatsoever;

if

if then Industry to improve these advantages be not wanting; nothing can be wanting to make the Nation flourish in wealth. Now to stir up industry in people not dull, but by nature lively and active is no difficult matter, if their leaders be awake, and lay to heart the way to settle them in a course thereof: which may be done by observing the advantages, which by reason of sloth, or for want of skill being neglected by their own, are laid hold of and improved by others. To this effect should be searched into what the variety of native commodities most proper to the Nation is; and what there is of common Commodities, which others have also, what store there is of each sort: how much of each the Nation it self consumes; how much want thereof is amongst Foreigner: how both sorts of commodities should be improved by Manufactures; how most advantageously

gioussly brought abroad to the utmost Market : how the trade should be regulated to be just and lasting : how the commodities made most merchandable; the transport safe from Pyracy; how the Sea Ports should be made not onely commodious Harbours for Fleets; but Magazins for the transportation of foreign commodities from one Nation to another : Such like matters must be thought upon in the way of a State to make a People industrious and prosper in wealth: and being wealthy there will be means to put themselves in a posture of strength, when ever it is needfull.

Yet although wealth helps much to further strength, neverthelesse strength consists not in it; but it consists chiefly in the wayes of raising peoples courage to be fit for action; in the uniting of their minds and resolutions to stand for a com-

mon cause & interest; in the training up of youth to hardship, and to the experience of action by Sea and by Land; and to the subjection unto discipline: of all which things we have nothing to suggest but this only that we conceive it belongeth to the wisdom and faithfulness of those who are intrusted to regulate the State of a Nation, to reflect upon these things for the benefit thereof, and consequently to hear the advices of the most experienced men in every kind either within or without the Nation, to put it in a way of more industry then hitherto hath been observed in it: and we wish that the envy of *Judah* and *Ephraim* in point of Trade, may not onely cease, but be brought to a Coalition upon common grounds and rules of profit and pains.

The last thing which we have in our wishes is, that the maintaining of the Credit of the Nation may as

well be understood as cared for, by those to whom it is intrusted. It cannot be unknown to any who hath been abroad, at what a low rate the Nation hath been valued at by all Neighbours before this last change is befallen to it: wherein it has gotten a Protector to go before it: it becomes us not to say what we know of this matter; and certainly in regard of this it was in no small danger, both at home and abroad undervalued, because Nations subsist and flourish no lesse by Credit and Reputation amongst their Neighbours than by force; for the successe of force is uncertain. But God was pleased to give beyond all imagination, that successe unto the Parliament forces under the conduct of their Generals, which raised to a considerable degree the Reputation of the Nations courage, which seemed to be lost. Afterward the excesse of their Courage & Resolution



solution, begetting unexpected  
 changes, made the world stand in  
 doubt of their wisdom. But now  
 that which was disesteemed is ad-  
 mired. The true Friends (which are  
 none but true Protestants) find  
 cause to glorifie God and looke up-  
 on his hand with hope in the Chan-  
 ges: The enemies (which are all  
 Popish Agents and base Spirited  
 Politicians) are at a stand, and in a  
 maze, not knowing where to find  
 their way concerning England. If  
 from under such a low esteem  
 of the wisdom of the Nation,  
 the credit thereof is thus farre  
 raised again by a Protector, what  
 might be done if it had a King of  
 such an Heroick spirit, and able con-  
 duct? We looke upon the Nation  
 therefore as raised from the dead,  
 and set upon its feet to act in its true  
 interest, from which it was hereto-  
 fore kept back. Formerly the Spa-  
 niard had his snares upon all the  
 2807

Counsell, but these are now broken: And we make no doubt but the Wise and Generous Representatives now assembled will maintain the Credit of the Nation against him. The successe of the warre hitherto hath not been such as could bring gain: Seldome is it seen that the beginning of a warre is gainfull, but we conceive it hath not been undertaken so much for gain, as for Justice and Reputation; and in this respect we find it very successfull, both in reference to the cause, and to the event, which may be foreseen by those that are intelligent: The Protestant Cause in Europe is sensible of it; and although in such a vast enterprise, the event cannot be suddenly apparent to all, yet it may be perceived, that in a short time, being continued, it will certainly ruin the great enemy of the peace of Europe; and drain the fountain of his power, and break the Antichristian

yoke which hitherto for the Papal  
 Interest he hath put upon the con-  
 science of all Christians, who have  
 dealt with him: We mean the In-  
 quisition, by which he is an open  
 enemy to all Christian freedom. A  
 Tyrannie of the highest nature that  
 can be imagined; and under which  
 all deserve to lye; whose spirit is  
 so base as not to joyne in opposing  
 it; till the upholders of it be made  
 as contemptible, as ever they in-  
 tended to be eminent by their affe-  
 cted Monarchy: And if there were  
 no more in the quarrel but this a-  
 lone; The Reputation of England  
 will be glorious for ever in the  
 mindes of all men of Piety and Ho-  
 nour; for lifting up a banner against  
 it, when the rest of the world did sit  
 still under it. We see daily that  
 some Nations make warre with  
 their Neighbours, for raising Taxes  
 of money, nor infringing the liberty  
 of their Trade; and should not all  
 Christians

Christian States become sensible of such abominable taxing of the persons and lives of their Subjects; and of the infringement of the whole liberty of their Gospell profession? it shall therefore henceforth truly be said that no Nation is sensible of true liberty but *England*; and that all deserves to be slaves that take not up this quarrell with it. And chiefly those who for the love of filthy lucre, either strengthen the hands of Tyrannie by assisting him in his occasions of warre; or withdraw their strength and the assistance due to those who oppose him. Therefore we are confident that the pious & generous Representatives of the highly esteemed Nation of *England* will not be wanting in supplies or stick at extraordinary charges. Herein then what ever the event of the warre may be, will the Piety, the Justice and the Courage of the Nation be renowned to all Christians.

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in posterity, that they alone have stood up, for the freedom of conscience, not for themselves alone; but for all that make profession of the truth, and this should raise the spirits of all honest men so much the more, by how much it is apparent, that Christ hath raised a man, as it were out of nothing, beyond all mens expectation to take this worke in hand. Whence the success of the enterprise cannot be doubted of; seeing it is the way of God to evidence miraculously his power, and to overthrow the mightiest of the earth by that which hath the least appearance, Blessed be his Name for it; and let all that love him in truth say *Amen.*

There is one thing more wherein the Reputation of England is concerned, which although it is not so apparent to the world as the former enterprise, yet in itself it is no lesse considerable; and to the intelligent  
 who

who have notice of it, is a matter of  
 no lesse rejoycing: We have heard  
 of it, and conceive if it be prosecuted  
 (of which we doubt not) as it is  
 hopefully begun, it will advance the  
 spirituall interest of Saints in one  
 another, and the kingdome of Christ  
 thereby more effectually, then the  
 breaking of the outward tyrannical  
 power of the Adversarie can do. It  
 is the Designe of taking away the  
 divisions which are amongst Protes-  
 stants, and setting a Religious cor-  
 respondency a foot amongst them;  
 for the propagating of the Truth  
 wherein they are agreed. At this  
 Designe as the godly on both sides  
 are comforted and raised in spirit to  
 hope chearfully for a blessed enlarg-  
 ment of the knowledge of the Son  
 of God; so the Adversaries of the  
 Truth are more then ordinarily  
 startled and troubled at the appre-  
 hension of the events which is no  
 small promise that the Lord is going  
 on dw along

along with the design; and should be an encouragement to all intelligent Men to joyn in the work; because that which the enemies of the Truth fear most; all that have received the truth in the love thereof, should seek most to bring to passe. This work of a Correspondency between *England* and Foreign Protestants, for the interest of the Gospel, was one of the wise resolutions and proposalls, which the Parliament in the year 1641. in their Remonstrance to the late King made, as to be one of the effects of their Domestic Reformation then intended: but the unfortunate Man followed a contrary course to the way proposed; and did not only decline the Reformation; but corresponding with the enemies of the Gospel opened a doore unto them to bring in their Superstition into *England* and *Scotland*, and to enlarge it in *Ireland*. But God hath disappointed wonderfully

derfully all those designes, as hath been evident to all the world : therefore having begun with them, when they were at the height of their undertaking to overthrow it, we may assuredly conclude that he will also make a full end. For he hath declared his purpose that he will *arise for his people to shake terribly the earth* ; and what he hath purposed, who shall disannull it ? And when his hand is stretched out to execute his purpose, who shall turne it back ? Therefore let all that are upright in heart be strong to work with the Lord for the uniting of his Saints, that their light may break forth as the noone day ; and the glory of the Lords goodnesse may be seen upon them. Let none look back as *Lot's* wife did to regret the losse of temporal conveniencies ; but all look forward to follow the *footsteps of the Almighty, who is gone forth of his tabernacle to shew himself on the head of*  
his



his people united in his fear & love  
to lead them unto rest; and the ho-  
nour of *England* is to march in the  
Front before all the rest whom the  
Lord employs in this his enterprise.

These are the hearty expressions  
of our wishes from abroad, towards  
you most Noble Senators, and to-  
wards the Nation whom you repre-  
sent: that as by the good hand of  
God upon the Spirit of your leaders  
you are become honorable among  
your Friends, and terrible to your  
Enemies; so you would strengthen  
his hands in the workes, whereon  
the Lord hath set him, and with  
him joyne your Counsell and  
strength to help the Lord against  
the mighty: Remembering that it  
is not alone by outward power that  
deliverance will be wrought to  
the people of God, but by the  
Spirit of the Lord: By the Spi-  
rit of love and unity amongst your  
selves; of Righteousnes and love  
towards

...that erre by ignorance,  
...the accursed thing:  
...confident confidence and hope  
...God. If you entertain the  
...of this spirit, and despise  
...the suggestions which from a  
...heart we have offered as the  
...of our affections for your  
...; We are sure the Lord will  
...and will go before you, and the  
...of Israel will be your reward; &  
...you as a polished shaft in  
...to peirce through the very  
...of his enemies; and that it may  
...out, you shall have with the  
...heartly prayers to Almighty  
...God for your prosperity, in due  
...the faithful hands of your  
...affectionate friends abroad;  
...known to the Lord whom  
...and who know you in  
...by his service.

FINIS.

